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PRIVATE JUDGMENT.

ALL persons much acquainted with the writings of the Romanists must have observed how often they harp upon this string. They profess to be guided by the common consent of the Fathers, by the harmonious decrees of the General Councils, by the accordant decisions of the holy chair of St. Peter, as uttered by his successors in an unbroken series of apostolical spirit and power; or, in more general terms, by the unanimous voice of an infallible Church, speaking by the promised continuous inspiration of the Holy Ghost. In strong contrast with these high-sounding claims of theirs, they speak of Protestants as guided wholly by the light of *private judgment*, in the case of each individual, who determines for himself the sense of Scripture, and the obligations of faith and morality. And as all individuals, except, perhaps, one old man at Rome, are confessedly very fallible, it must follow that all Protestants shall be necessarily liable to much uncertainty, changeableness, confusion, and fatal error in their views and practices.

This specious argument, so often and so confidently repeated, has been usually met by proofs that the Papist, even on his own grounds, is as badly off as the Protestant, or rather something worse. As to the pretended "consent of the Fathers," learned Protestants have printed folios full of demonstration, that the Fathers, or the chief writers during Christian antiquity, were full of contentions among themselves as to the vitals and essentials of religion. Many of their interpretations of Scripture have been held up to scorn as supremely ridiculous; as where Jerome explains the words of the Psalmist,—“Upon an instrument of ten strings will I sing praises unto thee,”—to mean the entrails of holy David, macer-

ated by fasting, till they should become tense, and twisted, and vocal as the chords of a lyre! There is scarcely the simplest point in the Gospel, in respect to which the Fathers have not been quoted in opposition to each other; and the poor Christian who should attempt to follow them all, would be truly "a child of many fathers," and the servant of a multitude of masters, whose conflicting directions, instead of smoothing his obedience by any thing like "common consent," would drive his soul to destruction. A "Bibliotheca Patrum," or library edition of the Fathers, would make a Bible a thousand times bigger than the one we now have, and ten thousand times more perplexing as a "rule of faith." Luther, who had sought their guidance with anxious care, went at last so far as to say, as reported in his Table-talk: "When God's Word is by the Fathers expounded, construed, and glossed, then, in my judgment, it is even like to one that straineth milk through a coal-sack, which must needs spoil and make the milk black." Without going so far as this, for we would venerate the Fathers discriminately, notwithstanding their numerous mistakes and weaker fancies, we do not hesitate, after pretty extensive reading of them, to say, as one of the greatest scholars of our times has said of Luther, Melancthon, and Calvin, "the least of them was not inferior to Augustine; and worth a brigade of the Cyprians, Firmilians, and the like."

Other Protestant divines have laboriously collated the canons of the Ecumenical or General Councils; in which they have encountered two grave and insuperable difficulties; the first in ascertaining what Councils are really general or catholic, and not merely provincial or partial representations of the Church; a point on which Romanist theologians themselves are much divided. The other incurable difficulty is in finding that harmony in their canons or decrees, which is needful to make them suffice for the spiritual direction of one who feels a holy horror of following his own private judgment. Certain it is, that Councils have very often been "quite by the ears" among themselves; and that the wisdom and the grace of them has not always been on the side of the majorities. It is also certain that different Councils have decided the same question in opposite ways, and have nullified each other's decisions.

If we turn to the decretals which have issued in vast numbers from the occupants of the papal chair, we shall find as little encouragement for the poor soul who is seeking a reliable substitute for his private judgment. On various subjects, and some of great magni-

tude, different popes have decided all around the board, and in diametrical opposition to each other. This might be curiously illustrated, if present space permitted, by going through the history of the "recently defined" doctrine of the immaculate conception of the Virgin Mary. Authors who, like Basnage and Edgar, delight in exhibiting the "variations of Popery," have collected numerous examples of conflicting papal decisions, many more than enough to upset the pretense that infallibility resides, in the opinions of the occupant of that interesting piece of furniture known as St. Peter's chair.* Most of the men who have been popes for the last eight or nine hundred years were such notorious characters, that it seems strange how any sane man of decent morals could value the religious opinions of the whole of them, had they been ever so harmonious, above his own comparatively uncorrupted private judgment.

If we go in search of that other form in which the doctrine of ecclesiastical infallibility has been stated, namely, as found in the voice of the whole Church speaking everywhere and always the same things, we shall be no less at a loss. In the first place, is the Church the whole body of baptized believers? If so, where and when has this entire body uttered its sentiments on all the disputed points of truth and duty? Or does this utterance, if any such there be, include good and bad together, blending into one compound the visionary, superstitious and barbarous notions of the vast majority of "weaker brethren," as well as the sounder sentiments of the more enlightened few? Or, if it be not this, but only the unanimous utterance of those things wherein they are and always have been agreed, who shall winnow out all the chaff so as to leave us infallibly nothing but the pure wheat, a feat much too hard for our despised private judgment? Or, if it be not this, are we to understand by the Church a holy corporation of priests personating the Church, a sacerdotal representation of the whole fraternity, acting and speaking for all Christendom? Yet the Roman hierarchy is far from sufficient to serve as the reality of this idea, and leaves the mind dissatisfied with an establishment whose history shows but faint indications of agreement in any thing but the lust of money and of power, and in grasping at the means for obtaining and securing them.

* This antiquated article, long the subject of many superstitious and foolish legends, has, of late, been discovered to be of Saracenic workmanship, probably a part of the spoils of some Eastern crusade, and bearing Arabic inscriptions in honor of Allah and Mahomet his prophet! Verily "the beast" and the "false prophet" may fitly take turns in the use of this famous *cathedra*.

Again we ask, What is that Church which can dictate infallibly, and in the name of God, its demands upon the conscience and the heart? And where is the organ or instrument through which its divine oracles are authoritatively delivered? This is an extremely pertinent and practical question, to which the Papist, when challenged, can make none but an evasive or illusory answer. The Protestant is apt to think that if the inspired Scriptures, those lively oracles of God, can not speak conviction to the mind, it must be the mind's own fault. If God can not speak in human language, his own divine gift to man, so as to make himself intelligible to the humblest capacity as to all things needful to salvation, it is in vain to expect that any man, or company of men, can succeed in the attempt. "The Pope," says Luther, "attributeth more power to the Church, which is begotten and born, than to the Word, which hath begotten, conceived, and borne the Church." When the inquirer asks, What am I to believe? the Papist eagerly replies, "Audi Ecclesiam! Hear the Church!" The Protestant solemnly answers, "Give ear to God himself, who speaks to you, as *He* has thought best, in his own sacred Word." Now, as Coleridge says with truth, "We all know what we mean by the Scriptures; but how know we what the Papists mean by the Church, which is neither thing nor person." And therefore the Reformers said wisely, "Let the Word of God establish the articles of the faith, and no one else, not even an angel from heaven." God alone is infallible; for he only knoweth all things. God alone is true; for of him only can it be said, that, by a glorious moral inability, it is impossible for him to lie.

Such, for substance, are some of the answers which have been made to the arguments of Romish polemical writers as to the substitutes they are so ready to urge in place of that private judgment whose exercise they so petulantly deride and decry.

It seems to us, however, that a very simple and conclusive reply may be made to all their pretenses upon this point; and as this reply has never, to our knowledge, been distinctly stated, we have been induced for that reason to draw up this present paper.

Our general reply is, *That God has so constituted his creature man, and placed him in such moral relations, that it is impossible for man to divest himself of the exercise of his private judgment even in the highest province of religious truth and responsibility.*

The simple fact is, that the Papist of most implicit faith in the dictates of Rome exercises his private judgment in that matter just as much as does the devout Protestant reader of the Bible; nor can it,

in the nature of the case, be otherwise. To make this plain, it needs only to be asked, Why is this man a Papist, and that other a Protestant? The only possible answer is, That the former, in *his* private judgment, has decided that it is the Pope's business to settle his faith and ritual for him; and the latter, in the same way, has decided that this can only be done by the Bible sincerely and honestly consulted. The Papist, by his decision, may make shorter work of it; but he has not thereby abandoned his right of private judgment, nor could he if he would. He can not stay a Papist for one hour longer than his despised private judgment keeps him one.

For example, take the case of Mr. John Hughes, that lucky Irishman, who owns such a vast amount of real estate in New-York and elsewhere. Not to impute to him any unhandsome motives, such as the love of mammon, the lucre of gain, personal ambition, a spirit of domination, or any thing of the kind, we merely ask what it is that leads him to take all his religious ideas from Roman dictation? The sole reason which can be given for this phenomenon is, that his private judgment, by some means or other, has satisfied him that this is best for him, and must be done. Now it is of no consequence, in this argument, what the motives, reasons, or considerations may have been, whereby his judgment as to his personal duty may have been brought to such a decision. Let these have been what they may, right or wicked, wise or foolish, thus much is certain, that if they had not convinced him, he could not have been what he is or professes to be. And for him, and for no other man, is there, or can there be, any escape from this necessity to exercise his private judgment as to the rule and basis of his faith. He can abide in Popery no longer than he is kept there by the bonds of his individual convictions, however produced, that there he ought to remain. And if ever the time should come, (would that it might!) when his private judgment, being more enlightened, and moved by holier influences, shall take a different view of his obligations as a being responsible to God, there will be an end of all his Popery. He is held to it by no other bond than that which he so much condemns as that which attaches conscientious Protestants to their evangelical belief. For him and for them, there is but one law; all must alike exercise their private judgment on the great themes of religion and morality, and all must alike answer to God for the manner in which this is done, and the results that must follow in time and eternity.

Nor is this any thing but what ought to be looked for under the moral government of a good and holy God. He is infinitely intel-

ligent; and from his intelligent creatures he requires an intelligent homage. To him there can be no such thing as a blind, mechanical or slavish obedience on the part of beings whom he made in his own image. He must have the heart, or he will have nothing. So Jesus said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father *seeketh such* to worship him. God is a spirit: and they that worship him must worship in spirit and in truth."

LAFAYETTE AND THE PRIESTS.—No. III.

THE discussion going on between Bishop Spalding, the metropolitan of Kentucky, and Professor Morse, the cosmopolitan of the magnetic telegraph, possesses both a historical and a moral significance. The distinguished Frenchman is enthusiastically venerated by the great body of the Americans, as a most generous benefactor of our country in the day of her need, and as a true lover of our free institutions. They have named towns and counties, halls and colleges in his honor. His opinions naturally carry great weight with our countrymen. In his later years he was known to speak in very sharp terms of the Romish priests as being, for the most part, deadly foes to popular freedom. An expression uttered by him in conversation on this subject with Professor Morse, has for thirty years passed current as a proverb, and without contradiction. The priests, who used to hate the old hero for his liberal sentiments, and were wont to revile him in very bitter and abusive terms, made no attempt to rebut the influence of his declared opinions, or to deny their authenticity, till this late day, when living witnesses are getting to be few by reason of death. Professor Morse still survives to make good his representations, and has called forth the testimony of two other gray-haired men, to whom at least Lafayette avowed the sentiment so long imputed to him. One of these is a venerable divine, whose testimony, though inaccurate as to some of the *circumstances* detailed by him after such lapse of time, is most clear and vivid as to the *substance* of what he relates. The other is an honored merchant of Virginia, whose straight-forward statements bear the plainest imprint of integrity.

Three such witnesses ought to be enough to silence a Sadducee;

especially as they are backed up by quotations equally pungent, adduced by Professor Morse from authorized editions of the public speeches of Lafayette.

But on some men all testimony is thrown away. Bishop Spalding has printed a letter from the historian, Jared Sparks, which is merely negative, and to the effect that he never heard Lafayette intimate his dislike of the Romish priests, and would not believe that he ever uttered such a sentiment to any one else, preferring to think that he must have been misunderstood. Mr. Sparks, as we understand, is an old-fashioned Socinian; a sort of men who believe very little of any thing; and what little they do believe, they believe as if they believed it not, because it is part of their belief that the man who does not believe as they do stands an even chance of being as much in the right as they are. Of what avail is the incredulity of such persons in opposition to clear and ample proofs?

Bishop Spalding tries to throw off the weight of evidence that his class was odious to Lafayette, by raising a great variety of side issues, as to his dying in the communion of Rome, and the like. Professor Morse chooses to *stick to the facts* in the case, and refuses to be drawn off from the real question by discussing collateral points about probabilities, consistency, and the like. Nothing is more common, in France and elsewhere, than to find men who detest the priestcraft of the Romish hierarchy without having reached such a deep conviction of the corruption of the whole system and communion of Rome, as to become avowed Protestants. To this class Lafayette belonged. And the only effect that can follow Bishop Spalding's attempts to relieve his priestly and Jesuitical fraternity from the burden of Lafayette's condemnation, will be to fix the fact more firmly and prominently before the public mind. All his use of forged documents, his quotations from books proved never to have been in existence, his disingenuous quibbles, and his abusive rhetoric, will only redound to his own confusion and shame. We herewith present Professor Morse's third and most excellent epistle.

From the Louisville Courier.

TO BISHOP M. J. SPALDING.

"If ever the liberty of the United States is destroyed, it will be by Romish Priests."—
LAFAYETTE.

PO'KEEPSIE, July 23, 1855.

I have read your remarks in the *Courier* of the 20th June. Perceiving your extreme sensitiveness, on the accidental publication of my communi-

cation, when you happened to be absent from Louisville, and learning by your last that you were to be absent for two or three weeks, I have delayed my reply, and now send it with a request to the editor that it may not be published till your return.

It is a paltry complaint on your part, sir, that my letter of June 8, from some fortuitous reason which I could not possibly know, was not published, as you say, "for more than a week" after it was received in Louisville, which period, "more than a week," turns out to be "three and a half days!" In the excitement of debate, sir, you should not be betrayed into such reckless exaggeration, especially on a point of no consequence whatever.

I am sorry to see, sir, that your disposition to indulge in low personalities, a disposition manifested in the very outset of this controversy, in your first attack upon me, increases as you proceed. You seem to be quite unconscious that your witless flings at the telegraph, your sneers at my academic title of LL. D., your forced and impertinent allusion to "Maria Monk's disclosures" and to "spirit-rappings," and your insulting scoffs at my supposed old age, and similar jeers, are but examples of that "vulgar abuse" you profess to denounce. Your numerous insinuations of falsehood against me, your groundless intimations that I was not in correspondence with Lafayette; that I was not on the Polish Committee with him; that I was instigated by sordid motives in editing the confessions of the French Catholic priest; with other gratuitous inuendoes of like complexion, are examples of that "low suspicion" which you condemn, and which you justly consider as the evidence of "distrust in the soundness of one's cause." I can adopt your language, sir, but shall leave the public to make the proper application. "When a man so far forgets himself as to resort to a species of warfare so utterly discreditable, it is a sign that he distrusts his own cause, and is forced to substitute low suspicion and vulgar abuse for calm statements of fact and dispassionate reasoning."

And what, sir, is the occasion of this special little homily which you intended for my benefit? You call for a retraction. A retraction of what? How is it you have forgotten all the unworthy insinuations towards me in which you have indulged, and to which I have just alluded, and have fixed your mind exclusively on the solitary and *complimentary* insinuation which I expressed in the following words: "Can the public be fully assured, when they know the principles of allowed equivocation and perjury on which your entire corporation is known and proved to be based, and the systematized fraud and falsehood authorized by it, that there has not been a convenient collusion between you, sir, and this same Mr. Old Line? Acts of this complexion, in the annals of your corporation, are not so uncommon as to make it impossible." Why does this solitary insinuation so disturb your temper, as if it were an insult, while none of your numerous insinuations against me have given me the least anxiety? You would do well to study the philosophy of that uneasiness which my compliment has created in your bosom.

Conscience may have something to do with it. Why, is it not a compliment, if you are sincere, to say that you act in conformity with the standard of morals you have so deliberately adopted? Your system of morals authorizes equivocation and *perjury*, (you dare not deny it,) abhorrent as is and ought to be the fact in any community. If, therefore, you equivocate and falsify, you but act in conformity with your principles. Why should you complain if you are taken at your word? Since you seem fond of dilemmas, here is one whose terms are not ambiguous. You accept the system of morals approved by your hierarchal head, or you do not. If you do accept it, then to be charged with collusion in equivocation and perjury is a compliment, which you should receive with complacency, for it but affirms that you act consistently with your standard. If you do not, then you are at variance with your infallible head. You can choose on which horn of this dilemma you will be tossed.

But, sir, you have no excuse for any like insinuations against me. I am not amenable to your standard, nor have you any right to judge me by it. I claim to be judged by the standard of Christian morals which I profess, and which, as yet, is recognized throughout the length and breadth of this land, except alone by your corporation, as the very foundation of all law.

While so many disparaging insinuations against me, which imply violations of my own standard, are not only unconfessed and unapologized for by you, with what face do you call upon me to retract the single insinuation, which, to your own conscience, is a praiseworthy act on your part, if you are conscious of the soundness of your own standard, and an infamous one only if your conscience condemns your standard as infamous?

There is but too much evidence in your last communication that the corrupt school in which you have been educated influences (as is quite natural) your tone of thought and your argument. You act consistently with the standard of your corporation. You seem to be perfectly at home in the sophistry of equivocation and falsification. That I may not seem to do you injustice, in this language, I shall support my assertion by a few examples from your last article.

You falsely state that I published the confessions of the French Catholic priest as "a fit companion of the awful disclosures of Maria Monk." This you must have known was untrue.

You state that I acknowledged that I could not remember the identical words of conversation in interviews with Lafayette, and yet that "I had published to the world those identical words." This you knew was absolutely untrue, yet you assert it, not once only, but several times.

You state that when I was challenged to produce the letter received from Lafayette at Havre, and to exhibit the original, that "I backed out," "that I took special pains not to publish it," when you knew that the letter had been published; that you had been told where it could be found; that the original was in my possession, and had been exhibited to thousands.

You state that my quotations from the patriot's writings "are nearly all of them *garbled*." You have not specified, and can not specify a single instance of this nature.

You state that in my translations "I foist in or leave out words and phrases at will," meaning (if you mean any thing) that I have perverted Lafayette's sentiments. You specify nothing, and can not specify a single instance of the sort. These few examples of your proneness to falsification will suffice for the present.

But now to the main issue, from which the necessity of administering a salutary rebuke to your reiterated importunities for retraction have for a moment detained me.

And what, sir, is the main issue? It is distinctly: "Did General Lafayette ever express the sentiment that the influence of the Romish priesthood was fatal or dangerous to the United States"? The phrase so often quoted is a concise embodiment of this sentiment, and has been used, and properly, as a significant motto. The precise words in which Lafayette expressed these sentiments are comparatively of little moment. Were the controversy merely on the precise words in which Lafayette expressed his well-known opinions, I should not waste further time on the subject. You contend that the motto falsifies his sentiments, while I maintain that it truly expresses them.

To sustain my position I have already produced declarations from

1. My own declaration from personal knowledge — from direct intercourse with Lafayette in the years 1831, 1832. He expressed the sentiment to me.

2. The testimony of one living witness to Lafayette's having uttered the sentiments of the motto, even in the very words in which it has been so often quoted.

3. I have shown these sentiments to be in accordance with those of Lafayette's published speeches.

And what have you brought forward to disprove this position?

1. You endeavor to invalidate my personal testimony by insinuations against my veracity, the soundness of my memory, my age, etc., which I certainly shall not condescend to repel, further than I have already repelled them, by waiving them as impertinent, whatever inference you may choose to draw from my silence in this respect.

2. You have adduced a pretended letter of Lafayette, without date or address, vouched for by no body, quoted from a phantom book, of a phantom author, and published nowhere; a letter surrounded with such palpable evidences of being fabricated, that every man of any discernment discards it at once as a barefaced forgery.

3. To rebut the testimony of the living witness to Lafayette's utterance of the very words of the motto, you allege that there is such an error in Dr. Vanpelt's statement as to invalidate his whole testimony.

To this I reply that the only point on which your prowess has as yet met with any success, is the discovery of a mistake in an unimportant part of Dr. Vanpelt's testimony. Immediately on being apprised of this mistake, I took measures to ascertain the facts, and to seek from the Doctor an explanation.

The Doctor unquestionably associated the fact of Washington and Lafayette's worship together in a Protestant church, with Boston. It is an error. Lafayette's wish to attend the Protestant church in which Washington worshipped in Boston, was the important incident of this unimportant part of his testimony. Dr. Vanpelt misapprehended, in supposing that Lafayette spoke of his worshipping *in Boston* with Washington. But it is a misapprehension on the part of Dr. Vanpelt easily explained, and, in the minds of candid men, can have no effect on the main point of his evidence, which point is, that Lafayette used to him the very words of the motto, in expressing his opinions of Roman Jesuit priests, and this from its very nature would, from its importance, be likely to be remembered with accuracy, while the other, from its comparative unimportance, might easily be misapprehended.*

Lafayette, when in Boston, in 1824, was there on Sunday, August 29. The New-York National Advocate of September 2, 1824, giving an account of his progress, says "and on Sunday (August 29) he attended service in the church in Brattle street, where in olden times he attended the preaching of the eloquent and patriotic Dr. Cooper." This corroborates Dr. Vanpelt's testimony so far as it shows that Lafayette attended the Protestant, and not the Catholic Church at that time, and incidentally that he attended that church in the days of the Revolution.

But, sir, to take away all occasion of cavil on your part, I shall not insist on Dr. Vanpelt's testimony. The point on which it bears, the uttering of the sentiments of Lafayette in the words of the motto, is comparatively indifferent. So far as his testimony bears on the *sentiments* of the motto, as being Lafayette's, it is simply cumulative. It is unnecessary for the purpose of proving the opinions which Lafayette entertained of Romish priests. I have in a former letter stated that, setting aside the testimony of a living witness, (which after a period of twenty years you had no right to demand of any one, least of all of me,) my argument loses none of its conclusiveness, should I not be able to find one.

Throw Dr. Vanpelt's testimony aside then, sir, if you will; every man can judge of the degree of weight to be attached to it; the evidence that Lafayette uniformly expressed himself hostile to the Romish priesthood, on

* Since you deem passages I quote from Lafayette "interpolations and forgeries," unless you find them in his "Memoirs," be so good as to point out the page of the Memoirs in which you find that pretended letter of his recorded, and on which you rely as your historic authority for denying the genuineness of the motto.

account of their anti-republican principles, is amply conclusive without it, and without any living witness to his utterance of the motto.

Yet I will not leave this gap, unimportant as it is, unfilled. I have recently been apprised that there are other living witnesses to the utterance substantially of the words of the motto by General Lafayette when in the United States in 1824. I wrote to obtain their evidence, and having just received the reply of one of them, I will no longer detain this from the mail.

Learning that Charles Palmer, Esq., of Richmond, Virginia, had been often in company with Gen. Lafayette when in the United States in 1824, and had often related the fact that the General had used similar language in his presence, I requested him by letter to state the circumstances under which he made use of the expressions. J. W. Palmer's reply is as follows:

RICHMOND, Va., July 24, 1855.

DEAR SIR: I duly received your note by the hand of our mutual and respected friend, and have reflected over the long past, that I might give answer the more correctly to your inquiries.

It was my good fortune in early life to make the acquaintance and friendship of Mr. J. A. C., a distinguished son of France, who was sent to this country as an agent of his government and of many prominent citizens who had aided our Revolutionary struggles for independence, and was an intimate friend of Washington and Lafayette. It was at his house that I first met the illustrious Lafayette in 1824. On several occasions I had the honor to dine with him, with the family of my friend, Mr. C.; the last time, I think, was in October, a short time before the fete at Yorktown.

While at dinner, some sympathy was expressed by the family for "poor old Madame G——," who was quite ill and in much trouble on account of the absence of her priest, who had been called or ordered to some other congregation, I think.

General Lafayette, in a quiet, yet peculiar manner,—distinctly remembered by me—said: "Her loss is small, and a blessing if she could know it; these Romish priests are dangerous men, and will destroy the liberties of America if they can." These were his words as well as I can remember, lowly, yet emphatically expressed. In a short time after, I was one of the Masonic fraternity who invited him to a dinner, given at the Union Hotel, in this city, an occasion ever to be remembered. We first met him in Lodge, John Marshall, Chief Justice of the United States, and Past Grand Master of the State of Virginia, presided, and General Lafayette was made an Honorary Member of this Lodge, No. 19, having been a member of No. 22, at Alexandria, of which General Washington was Master. The old parchment, charter, etc., with the signature of Washington, was introduced and looked upon by General Lafayette and Marshall, and all of us, with deep interest.

I have frequently spoken of these incidents of life, which has, I presume, called for this communication by you. I desire to offend no man, nor his religion. I am not a Romanist, but respect the religion of all who piously and conscientiously aim to do justice and love mercy and human liberty.

I know not why you have asked me for this communication, yet I give it without fear or reproach; remaining most respectfully,

Your very obedient servant,

CHARLES PALMER.

To SAMUEL F. B. MORSE, Esq., Po'keepsie, N. Y.

You have here, therefore, another witness to Lafayette's utterance not only of the sentiment, but nearly of the words of the motto, and this witness sustains, as you must perceive, sir, the main point of Dr. Vampelt's

testimony. This should satisfy you that Lafayette did express himself so extensively and openly, on various occasions, in this language of warning against Romish priests, that it cannot be doubted.

But I proceed to notice your other remarks.

4. You endeavor to destroy the effect of the quotation I have made from Lafayette's speeches, and how?

To the passage cited from Lafayette's speech in 1821, in which he exults in the overthrow of your clerical corporation, because of its disastrous influence on all the best interests of society; because of its insatiable avarice and extortion; because of its outrageous intolerance; because of its brutal disregard of all the natural and benevolent instincts of humanity; you have made a remarkable reply. You have throughout this controversy strenuously contended that the motto in question could never have been uttered by Lafayette, because he, being a Catholic, could never have used language implying such strong disapproval of the influence of the Romish priesthood as disastrous to the liberties of the State. This, sir, has been your strong tower, your chief argument, since the demolition of your forged authorities has driven you from that untenable ground. And now, sir, what do I find? You here distinctly admit, in reply to the argument from the quotations from Lafayette's speech of 1821, that "he disapproved, in language more or less strong, of clergymen having political power." Why did he disapprove of their attaining political power, if it was not because it was dangerous -- because of its fatal effect on the liberties of a people? This whole argument is based on the fact that it had been thus fatal for centuries, and he gives a rapid historical sketch of the monstrous evils of wholesale plunder, extortion, intolerance and bloody persecution which such priestly power had produced. Hence his rejoicing at its overthrow. And what class of clergymen did he thus denounce? Do you reply that he included clergymen of all creeds in his denunciation, while the motto confined it to Romish priests? No, sir, read his speech: it is exclusively aimed at the Romish priests. The motto is in perfect accord with sentiments which you admit are Lafayette's. Unconsciously it may be to yourself, sir, you have here surrendered the point in debate.

To the passage I cited from his speech of June 23, 1823, in which he commends to France the Protestant religion, as displayed in its benign influence in the United States, and as in contrast with the Romish system, how do you reply? Why, sir, while charging me untruly with garbling, you yourself garble the extract I have given to distort it to your own purpose; you leave out the first part which I had quoted, and which is essential to show that the system which Lafayette was commending was the Protestant religion, to wit, that which he describes as "the Christianity of which social equality is the primitive basis;" you leave out the rebuke which he gave to "pretended defenders of the altar," those of your own corporation, because of their attacks on this Protestant Christianity, and

thus you would pervert, by this dishonest garbling, his eulogy on American Protestantism to mean a eulogy on Catholic priests.

Truly, sir, the "open dealing, straightforward" Kentuckians, as well as the community generally, will appreciate at its value this characteristic artifice.

What do you oppose, sir, to the passage I cited from his speech of the 20th September, 1831, in which Lafayette denounces the Romish priests in terms as severe as those contained in the motto, to wit:

"Behold the success with which we abolished the system of robbery which has since been resumed with more audacity than ever. Robbery, in fact, will always subsist in a country governed by priests and aristocrats, enemies of every liberal sentiment."

How do you meet this decisive passage?—a passage which you very properly admit is "the strongest and most important." Yes, sir, it is the motto itself, expressing, in other language, the same identical sentiment.

The motto denounces the influence of Romish priests as necessarily hostile to the liberties of a country. And this passage from his speech also denounces the influence of Romish priests as necessarily productive of acts subversive of all free government. Truly, sir, it is as you say, "the strongest and most important" passage.

But you avoid its crushing weight against your position, by denying that Lafayette ever said it! You believe it "to be an interpolation—perhaps a forgery!" You say, "The first part of the speech is indeed found therein," (in the *Memoirs*), "but the only part which proves any thing is not there!" and because you have not found it in his *Memoirs*, you raise the cry, "There is an interpolation or a forgery somewhere; let Prof. Morse explain the mystery if he can!"

Softly, sir, you have raised your shout too soon. Your "low suspicion" of an "interpolation or a forgery somewhere," may be natural, fresh as you are from your unsuccessful experimenting in that line upon the public credulity. But the passage, sir, in question, that which you admit proves the point, if it is genuine; that which you admit is the strongest and most important, you will find in the Astor Library of New-York, in a work entitled "*Lafayette et la Revolution de 1830, histoire des choses, etc., par B. Sarrans, jeune, ancien redacteur en chef du Courier des electeurs, Aid-de-camp de Lafayette, etc.* Paris, Libraire de Thoisnier Desplaces, rue de l'Abbaye, No. 14, 1832," at page 260, vol. ii. The aid-de-camp of General Lafayette, M. Sarrans, would not be likely to interpolate or forge so strong and important a phrase without any ostensible motive. But, sir, to leave you without hope or chance of cavil, I made a further search for the original reported speech of Lafayette, made public the day after it was delivered, and given in full in the *Moniteur* of September 21, 1831; and on page 1635 of that journal, midway in the first column, you will find this part of Lafayette's speech verbatim et literatim, precisely as I have quoted it.

Further examples from Lafayette's speeches and correspondence might be almost indefinitely multiplied, all tending to show incontestably his uniform antagonism to the principles of your corporation. I might quote from his speech reported in the *Moniteur* of February 2, 1832, to show his opinion of the Pope for thwarting the plans of liberty in Italy, his charge against him of falsehood, his denunciation against him for "re-establishing the Inquisition, and other means of deception and vengeance" in Italy. Or I might quote the speech he delivered on December 3, 1832, shortly after the farewell interview I had with him, a speech he specially sent to me in a letter of December 8, 1832, to direct my attention to his public condemnations of the French Ministry for their anti-republican policy in Italy, in collusion with the Pope against the liberties of Italy; but this would simply add to the already overwhelming mass of evidence that the motto, "If ever the liberty of the United States is destroyed it will be by Romish priests," truly embodies the opinions of the illustrious Lafayette.

5. Further to rebut my quotations from Lafayette's speeches, you have quoted, with much pretension and gasconade, as if the controversy were thereby closed, a sentence from a speech of Lafayette, alluding to the *Jesuits of Georgetown*, from which incidental allusion you infer that Lafayette could not have considered Romish priests dangerous to the liberties of the United States.

Grant, for a moment, sir, for argument's sake, to this quotation from Lafayette, the interpretation you assume for it. Grant that he intended, in its fullest sense, to say there was no danger to the liberties of the United States from the Jesuits of Georgetown, instead of saying, as he did, that they were "not more dangerous" than the Irish Papists; this does not dispose of the numerous passages in which he asserts a contrary sentiment. Had he said there was no danger, you might, in such case, have proved against Lafayette inconsistency; you might have proved that he said at one time what he contradicted at another. That is the utmost that would be proved. You, yourself, sir, (and justly,) deprecate charging Lafayette with inconsistency, nor will the charge dare to be made. But the very fact that your interpretation proves too much, proves conclusively that Lafayette intended no such sense as you have put upon his words.

But are you indeed serious, sir, in quoting a passage from Lafayette which is of necessity based on the admission that Jesuits are enemies to the Republic, as a proof that he did not consider them such? Rightly understood, the passage you have quoted is not only not inconsistent, but is in perfect harmony with all the other passages I have cited, showing his hostility to your corporation, and confirms the sentiment of the motto.

What was the case in debate in the chambers upon which Lafayette was taking the French ministry to task?

Some Irishmen had entered the Abbaye de la Meilleraie, (a fraternity of

Trappist monks.) They were hostile to the existing government of France, for they would certainly not have incurred the opposition and proscription of the government if they had been its supporters and friends. The government expelled them from the country, as a measure of "wise administration," and on the plea of defense against enemies.

Lafayette rebukes the government for what he considers "extreme rigor," an unnecessary exercise of "physical force" against these enemies of the state; he commends an opposite course to abate the evil, and assures the legislators that they would have no need of such "extreme measures of precaution," if the milder mode of opposing enemies of the country, pursued in this Republic, were adopted by the French government; then, he declares, would the government have no more to fear from its enemies, the Irish Trappists, than has the United States to fear from their enemies, the Jesuits of Georgetown. Both Irish Trappists and Georgetown Jesuits are in the same category, as enemies, not friends, nor even neutrals in their relation respectively to the governments under which they live. The whole force of the passage depends on considering them alike enemies. If the Jesuits of Georgetown were not considered by Lafayette as enemies to the United States, his rebuke to the French government has no point whatever.

I find but one remaining point which requires notice.

It seems to be a part of your tactics, sir, to misrepresent me as "bigotedly prejudiced against the Catholic Church." I can not allow you thus to falsify my sentiments. You will look in vain for any evidence of your calumny in any thing I have ever written. To your corporation, sir, as one of the most monstrous political usurpations that ever cursed the earth—a corporation rendered the more dangerous because of its perpetual cant of religion, arrogantly claiming, under this plausible disguise, exclusive immunity from attack because of its assumed sacred character, I am indeed opposed. It is a political despotism, sir, in disguise, and as an American Republican, I must oppose it. But, to the *Catholic Church*, sir, in the true sense of the words, and to which I profess myself to belong, I have never opposed myself. I know and highly esteem many in all branches of the Catholic Church, by whatever specific name they may be known, among whom are also many so-called *Roman Catholics*, to use a contradiction in terms, though a time-sanctioned solecism.* I may and do believe them to be in great error, but I neither hate nor despise them for it. I respect true sincerity, even in error, and however constrained by the dictates of my own conscience, and in accordance with my moral and civil rights to resist error, I can yet appreciate the virtues of him who holds it, and shall ever respect his rights as a man and a citizen. Mistake not, therefore, my opposition to you as one of that

* It is certainly a solecism to speak of a finite infinite, but no more so than is implied in the use of the terms *Roman Catholic*. A part can never include the whole, by any mere illogical affix of the name of the whole to the name of the part.

arrogant corporation, for opposition to the *Catholic Church*. Your corporation, sir, is not the Catholic Church, nor indeed is it any church at all. It is but a close political and commercial corporation for the attainment of wealth and power; cloaked in the canonical cant of religion, the better to escape rebuke and to deceive the unwary. You may prefer for it a claim to exclusive churchship, but it will never be allowed. Its position, sir, is now well understood by the intelligent, thinking minds of the country, and ere long will be universally understood by the whole American people.

Respectfully, sir, your obedient servant,

SAMUEL F. B. MORSE.

PROTESTANTISM IN ITALY.

THE heaven works. And if as yet there be but little of it, in due time, by God's blessing, it shall "leaven the whole lump." In the nature of the case the process must be silent and insensible; but there are many indications that it goes steadily on. Among them we place the following letters, read, with others of similar purport, in a recent meeting at Dublin, by one of the deputation from the Waldensian Church to the Presbyterian Church in Ireland. The first extract is taken from the letter of an Italian convert, a school-master.

"My wife's arrival in the city of Savona produced an almost incredible disturbance among the monks and priests. After having secretly had my mother-in-law called, and declaring to her she was in a state of *mortal sin* as long as she kept her daughter (my wife) in her house, they declared that she was under excommunication—that she had the devil in her house—that if her daughter was unfortunately to die in her father's house she could not be received into the burying-ground with others, and her corpse must remain there and moulder away; and they were warned in all the principal houses not to receive her, nor give heed to her smallest words. My mother-in-law, however, (thank God,) did not reject her daughter. Providence willed that my wife should go to visit an acquaintance of hers, where she was courteously received. The curate came to visit the family while she was there; imprudently he began immediately to attack the heretic, trusting more in the logical sophisms and decrees of Councils than in the truth of the Word of God. He thought his victory over a weak woman, young and ignorant of bulls and Papal decrees, certain. He rushed into the conflict; but, contrary to every expectation, he met with a powerful resistance—indeed, he was driven into a corner. Not to show himself conquered, he

cut short the question under the trifling pretext of not wishing to discuss any longer with a woman. As during the discussion my wife held her New Testament in her hand, he answered the poor foolish people—the women and others who were wondering at the reputed divine being silenced by a woman, ‘armed,’ as they said, ‘with a little book in a black cover’—by assuring them that it was a Satanic book of magic!

“On Sunday, an old acquaintance of mine invited me to the service at the Oratory, and I went without showing any repugnance, that he might not think I had become an unbeliever, (the service consists only of the morning psalms, etc.) After the service, this friend (a prior of the confraternity) was told of one of the brethren being ill; I offered to go to him with them. On our arrival, I went up to the sick man and asked permission to speak to him. I began to console him by repeating the most comforting passages of the Bible, pointed out to him how sickness and trouble are proofs of God’s mercy, His paternal and loving visitations to prove our docile and obedient resignation and as trials of our constancy and faith. I concluded my discourse with a prayer for the sick man and his family. The devout prior confessed to me, before all, that he had grown old and never heard any thing like this. While I spoke, I felt the consoling words, as it were, spring to my lips. I thus could refute the accusation of impiety and infidelity brought against me. The members of the confraternity, however, soon perceived my intentions, and forbade me to frequent the Oratory. I submitted, content to have rectified some ideas of theirs on the subject of our religion.”

The next extract is especially interesting, as showing, with the notice subjoined, that the convert is not a mere proselyte from one outward form of belief to another; but that he is one “turned from darkness unto light, and from the power of Satan unto God.”

“We all rejoice that the Lord has called our beloved pastor to take our salutations in Christ Jesus to our holy brethren in the churches of Ireland, Scotland, England, France, and Switzerland; to exchange with these, our dearly beloved, some words of comfort in the Lord Jesus, which will fill us with joy at your return, in which you will give us information of all the churches you have visited in different countries, which have been placed by God as lights of the world—who have descended the valley of humiliation with the Lord Jesus Christ—who dwell in Zion. Tell them we love them in Jesus Christ—tell them that one day we shall sing together the praises of the Lord our God, and of the Lamb that was slain for us, who has made us victorious over hell and death. In the midst of us there is peace, in spite of the darts which Satan tries to throw at us; but the Lord will guard us. May the Spirit of the Lord be with you in all your journey.

“This man, a workman in the arsenal of Turin, was described by his companions before his conversion as ‘a compendium of all vices.’

"Since his conversion, all have been witness to his entire change of life and conduct. A Romanist said of him, 'He has turned like that —,' turning over his hands—'he is quite transformed.'"

It is stated on good authority, that no less than five thousand persons in Florence failed to come forward at the Easter communion. The priests visit every house, and an accurate register is kept, and reported to the Government, which is quite alarmed at a defalcation so much greater than was ever known before.

PADRE RAFAELLE.

MR. WISELEY of Malta, a missionary of the Free Church of Scotland, has several converted priests and monks on his hands, for whom he is trying to find employment and subsistence. This is difficult, though they are willing to exert themselves. Their monkish education makes them about the most helpless of all mortals. One of them, a Sicilian monk, still wears the Franciscan garb, because he can get no other clothing. This poor Padre Rafaele is past sixty. For some weeks he sold Bibles to the sailors in the harbor; but the Maltese rabble were so enraged to see this thing done by a cowed friar, and raised such a tempest of persecution, that he is forced to give it up until he can procure a change of raiment. One day he was nearly murdered by a crowd of idlers. The public boatmen in the harbor combined to refuse him passage to the shipping. He applied to the harbor-master, who sent an officer to protect him from insult, and see that he was conveyed where he wished to go, according to the laws of the port. The boatmen were prepared for this, and no sooner did the ex-monk make his appearance than they glided off, shouting at him in the most abusive terms. One old man, who was not aware of the plot, came along and took him on board. The other boatmen then came flocking around, and told their comrade that his passenger was the devil in a monk's frock, and insisting that he should be thrown overboard. This the boatman would have done, if Rafaele had not pointed him to the officer who was watching the proceedings from the shore. So he was sulkily taken to the ship he desired to visit; but was not able to regain the shore till after a very tedious detention.

REFORMATION IN THE WEST OF IRELAND.

A CORRESPONDENT of the *Dublin Warder*, referring to the many conflicting and contradictory reports which have been lately circulated regarding the progress of the Reformation in Connemara, gives the following, as the result of his own inspection, on a recent tour. He writes under date of Connemara, August 8:

“Mr. Dallas arrived in Clifden on Saturday evening, the 28th ult. He preached a most impressive sermon to a large congregation, in the new and beautiful parish church, in the morning. A report having been circulated that he would preach in the Derrygimla school-house on that morning, a congregation of more than two hundred converts from Rome had assembled, to see and to hear him at the morning service. He arrived only in the evening, when he delivered a most appropriate and affecting sermon to a congregation of one hundred and forty persons, principally converts from Romanism.

“The Lord Bishop of Tuam arrived in Clifden on Monday evening. On the following morning he and Mr. Dallas, the rector, Rev. H. D’Arcy, and the clergy of the surrounding parishes and missionary districts, started at an early hour for Moyrus, to consecrate the new and beautiful church there erected through the exertions of Miss Moore of Warren Cottage, Lisburn; and also to hold a confirmation of the advanced children of the mission school. The day was most lovely. The beautiful bay was as smooth as glass. The surrounding mountains were reflected as in a mirror. The Benbola Mountains—those majestic Irish Alps—appeared more sublime than ever I recollect. The sea was dotted with boats of all sizes and all shapes—hookers, yachts, and rowing-boats—all full, moving in procession across the bay—while elegantly-dressed ladies might be seen in animated conversation with the intelligent and cheerful children who were candidates for the rite of confirmation.

“The priest had hurled his anathemas, on the previous Sunday, against any of his flock who should have the impiety to give the use of a boat to the heretics. He came to the sea-shore to see his anathema respected; but to his horror he beheld that no regard whatever was paid to his altar denunciations; and his people told him publicly, and to his face, that they did not care a fig for his curses; he repeated the curses, but the boatmen treated them with the most sovereign contempt.

“I had the good fortune to be one of the party. When we landed we were agreeably surprised at seeing his lordship and Mr. Dallas before us. They had left Roundstone after us, yet were in Moyrus before us, having crossed the bay in the coast-guard’s gig. The service was partly in Eng-

lish and partly in Irish. The church was crowded to inconvenience. The Rev. A. Dallas preached a most eloquent sermon from Zach. 4 : 6, 7. The rite of confirmation was administered to fifty-one persons, nearly all converts from Rome. The sacrament of the Lord's supper was administered to sixty-eight communicants. The burial-ground was afterwards consecrated, and an address from the missionary and parishioners to Lord Plunket, Mr. Dallas, Miss Moore, and the subscribers, was read by the missionary, full of gratitude and heartfelt thankfulness for the signal blessings of a new church, new parsonage, and a new female school-house.

"There was only one incident which cast a gloom on the proceedings. The parties present were made conscious of their proximity to Popery by lifting their eyes to the church-windows, parts of all of which had been broken on the previous night by some faithful sons of the Holy Mother of Rome.

"On Wednesday his lordship consecrated a new church at Errislannon, and the Rev. Dr. Wall, of Hume street, Dublin, preached a most impressive and appropriate sermon to a large congregation assembled on the occasion.

"But the following day, Thursday, was the *great day*—a day I shall not easily forget. I have not witnessed for many years a day that afforded me more sincere pleasure. From an early hour groups of intelligent, clean, well-dressed boys and girls were seen wending their way towards Clifden. Romanists met and conversed with them. There was no shouting, no stone-pelting, no opprobrious epithets, as on the last occasion when his lordship held confirmation in Clifden—thus showing that a wonderful change has already come over the minds and feelings of the Romish population; or rather, that the priests have lost the power they once possessed.

"When his lordship stood up to administer the rite of confirmation, I took a *coup d'œil* of the congregation. It was a most cheering scene; 524 persons, principally converts from Romanism, were assembled within the new and beautiful church; 147 of the advanced boys and girls of the mission schools, all neatly dressed, holding papers in their hands, being certificates from their respective missionaries of their eligibility. They were all over fourteen years of age, and under twenty with few exceptions. They were nearly all converts from Romanism; and when we consider that the adult converts or the children of the other eleven mission stations in Connemara were not there, we shall form a pretty correct estimate of the great work the Lord is now doing in this once most Romish district.

"Any eye-witness of this glorious evidence of the Lord's blessing on the reading of his Word to the Roman Catholics of Connemara, in their native language, can not fail to acknowledge that it is the work of God, and not of man, which has wrought such results, 'by turning so many from darkness to light, and from the power of Satan unto God.'" (Acts 26 : 18.)

Ireland is fast losing its predominant Popish character. Rev. Dr. Baird, in a recent communication, gives the following statistics :

"Let me say, in passing, that the population of Ireland is now supposed not much to exceed six millions, of whom rather more than four millions, or two thirds of the whole, are Roman Catholics, and the remainder (nearly two millions) are Protestants. Of these, more than 800,000—perhaps 900,000—are reckoned to be adherents of the Protestant Episcopal Church, the established Church of the island. The Presbyterians, of all branches, number about 800,000 also. Wesleyans, Baptists, and Independents, with a few others, increase the Protestant population nearly if not to quite two millions. A great deal is doing by the Episcopalians, through their *Irish Missions Society*, to spread the truth among the Roman Catholic population, by the employment of pious school-teachers, Bible-readers, colporteurs, evangelists, and ministers. No less than thirty-seven of these missionary preachers proclaim the Gospel in the Irish language. This Society is accomplishing a great work in the Northern and Western parts of Ireland. Its receipts last year were nearly £40,000, or \$200,000, a large portion of which came from the churches in England. The Presbyterians in the North of Ireland, are doing much in Connaught, the "dark West" of the country, for the spread of the truth by their industrial and Scripture schools, as well as by their missionaries, of whom they have fifteen or twenty—excellent men, worthy young men from the seminary at Belfast. Nor are the Wesleyans, the Independents and others, idle. It is believed that nearly, if not quite, 40,000 Romanists in Ireland have embraced the Protestant faith within the last seven or eight years."

THE PRIESTHOOD IN AMERICA.

THE quotation below is from the *Catholic Herald* of Philadelphia, the least exceptionable in its tone, perhaps, and the least deficient in courtesy and decorum, of any of the self-styled Catholic papers in this country. The passage is worthy of attention for several reasons. In the first place, it indicates that most of the priests in this country are imported from the Irish hedges. In the next place, the supply even of this sort of "cheap labor" threatens to be deficient. In the third place, the more enlightened Romanists in America despise the idea of training *their* children for the sacerdotal calling. And in the last place, it is conceded, despite the blustering boasts in some quarters, that "Catholicity is not likely to become a popular

creed in this country for many years, if, indeed, it ever becomes so." There will be no millenium for Popery in the United States!

"Whence come Roman Catholic priests to this Diocese of Pennsylvania? or rather from what quarter comes the material out of which they are fashioned? Few of these young men are from France, comparatively few are natives of this country, and, without doubt, the main portion of the supply is of Irish origin.

"Catholicity is not likely to be a very popular creed in this country for many years, if, indeed, it ever becomes so; and one of the last pursuits Catholic parents, rich or poor, are likely to desire for their children, is the ministry of Roman Catholicism. Weak, well-meaning fathers and mothers won't encourage their sons to an avocation that will bring to their offspring obloquy along with it. So that the States are not likely to supply the ranks of priesthood with many soldiers; and, though hitherto Ireland, in the exuberance of its Catholicity, has been supplying us with as many priests as would meet the exigencies of the mission here, still it can not be doubted that the Hibernian supply is on the decline; and every year brings us less priests from that country, and less young men desirous of becoming priests than the preceding year did. The excellent Seminary of St. Charles, in this city, which had in it, a year or so since, nearly fifty students, does not now number half that amount."

THE BISHOPS IN SPAIN.

IN an Allocution to his Cardinals, the Pope had bitterly, with mingled tears and curses, the uncontrollable expressions of his impotent rage, denounced the actions of the Government in restraining the excessive claims of episcopal authority, or tyranny, rather; and also in *amortizing*, or secularizing conventual property. General Zavala, in behalf of the ministry, prepared an admirable refutation of the Pope's sophistries, intended to exasperate the bigoted populace against their rulers. It was calm and respectful, but conclusive. It has produced a most excellent effect in that country. "Several of the bishops," says a writer from Madrid, "disregarding the injunctions of his Holiness to violate the law of Spain, and to set themselves up in opposition to their Queen and Government, have yielded up the keys of their coffers, allowed the emissaries of the Government free access to the archives of their dioceses, and have submitted, some with a good grace, some with a bad grace, to

the decrees for the amortization of the Church property ; there are, however, some exceptions. You were informed last week how one of these mighty mitred men had locked his palace gates, refused the Government agents all access to his church or premises, and would fain have stirred up the people of his diocese to join him in his insane and wicked resistance to the laws ; but his flock remained deaf to his exhortations, and blind to all the whirlings of his crozier, and the bishop's palace yielded to crowbars and jemmies. (The Bishop of Almeira is another of those recalcitrants. On being summoned to give up the Church property in his diocese, the haughty prelate requested the Government agents to repair to that place which is paved with good intentions. Not only has he refused to obey the Government summons, but has shut himself up, and dared the representatives of the law to violate the sanctity of his residence. The Government has sent forth orders that the episcopal palace is to be broken into, and the bishop sent to Madrid.")

The Spanish nation *acts* against Rome, whatever its official documents may *say*. A thousand incidents combine to show, that if the powerful and liberal minority now striving to obtain the legal establishment of religious liberty is duly supported by Protestant aid and sympathy, Spain will soon cease to be an exclusively Papal country. Already, for the second time, has the Church been compelled to disgorge those enormous possessions, by the accumulation of which the State was so sorely burdened and disabled. The Papal nuncio is dismissed in disgust. Seditious bishops are coerced into silence, or sequestered from their sees. The new Constitution bears marks of a tolerant temper. For the first time in the history of the nation, a proposition for liberty of worship has been seriously entertained in the Cortes, and lost only by a majority of four !

AN IMPORTANT CONVERSION.

A YEAR ago the Lord took to himself the Marquis d'Aoust. Converted in his old age from Popery to Protestantism, rich, respected, and zealous, he exerted a great influence in behalf of the Evangelical Churches, who sustained a severe loss in his departure. But at the very time this only pillar of the Gospel among the Belgic nobility was taken down, the Holy Spirit was moving, in a foreign country,

on the heart of a nobleman of Brussels, and disposed him to join the little flock which rejects the pretended Vicar of Jesus Christ and the idolatrous worship of Mary, in order to serve Jesus Christ himself, and worship him in spirit and in truth. Lord Maximilian Jean Guislain, Count de Lalaing, the last scion of the house of Lalaing, so celebrated in the historical and religious annals of Belgium, France, and Spain, has been admitted to the communion of the Evangelical Reformed Church of Boulogne-Sur-Mer. He was at the time Minister Resident of His Majesty the King of the Belgians. It is gratifying to see even one of a class, but seldom under the influence of the Gospel, partaking of the benefits of the covenant of grace. May he have those who shall be followers of him as far as he follows Christ. Selina, the godly Countess of Huntington, was wont to say, that she blessed God for the letter *m* in the words, "not *many* noble are called!" Grace must have *some* trophies in all classes and conditions of men.

UPPER AUSTRIA.

FROM the accession of the Emperor Ferdinand II., the Protestants lived for two hundred years under the most rigid repression, their worship being wholly interdicted. And yet when the Edict of Toleration was published by Joseph II., in 1784, many Protestant communities arose, who reared chapels and called pastors. The political convulsions of 1848 procured them some further ameliorations, and they are now permitted to have steeples and bells to their places of worship. A Wurtemberg minister, who has lately visited the Archduchy, gives some details of interest. He found that the Protestant pastors received salaries of 1400 florins, and that the schools and chapels were neat and in good repair. Their new churches at Wallern and Wels are among the most beautiful in the country; and the Romanists, who at first laughed at these undertakings, now say with surprise, "That Protestants know how to sustain themselves!" These are erecting and enlarging other chapels. At Linz, there are members who go four leagues, let the weather be as it may, to attend worship; and even the poorest contribute toward its support. The Austrian Protestants receive no allowance from the State; and besides maintaining their own ministers, are obliged to pay tithes to the Romish clergy. At Gosan, the inhabitants have

remained silently, but faithfully, attached to Protestantism. In 1785, after the Edict of Toleration, the agent employed in its promulgation at that place did not suppose that any one would claim the benefit of it. To his astonishment, a man came forward and avowed himself a Protestant, and nearly all the community joined him in the declaration. Of thirteen hundred people in the village, not more than one hundred are Romanists. In Upper Austria there are ten thousand Reformed Christians, forming twelve congregations. In Styria there are five thousand, forming three communities. In Carinthia, there are eighteen thousand Protestants; and in the city of Vienna and Lower Austria, there are twelve thousand. In Bohemia are fifty-four congregations, exceedingly poor. Austrian Silesia contains seventy-six thousand Protestants.

SORROWS OF THE POPE.

THE poor man who inherits the fading relics of that magnificence which shed such worldly splendor around the proud pontiffs of the Middle Ages, is in sorrowful plight. His stay in Rome is made safe only by the presence of the French regiments; and these are at least as much his gaolers as his guardians. He is deeply dissatisfied with the restraints imposed by them on his domestic policy, and not long since plotted a flight from his protectors. The scheme was betrayed to the French commander, who notified his Holiness that nothing of the kind must be attempted; and that orders had been received from Paris, in case such a step were undertaken, to remove him as a prisoner to the French territories.

He can not even ride on a pleasure excursion without an escort of Gallican dragoons, who go along partly *to keep him from riding too far!* and partly *to get him home again in a whole skin!* Thus we read in the papers such intelligence as this: "Rome, May 26. The Pope effected his return from the country on the evening of the 23d inst. The road between Castel Gandolfo and Rome was strongly guarded by pickets of gendarmes stationed at short intervals, and patrols of horse-police, who perfectly succeeded in insuring the safety of his Holiness." *Effected* his return! Perfectly succeeded in insuring his safety! Pleasant riding this! What a comment on the sway of the Popes, which has generated in the hearts of their

immediate subjects a hatred so deep and deadly, that the only *policy of life insurance* for the Holy Father is a cordon of carbines and sabres.

In some recent "allocutions" addressed to the Cardinals in consistory, the Sovereign Pontiff most dolefully, but frankly, confesses that his power is on the wane. Piedmont, Spain, and the Papal cantons in Switzerland, once so servile to the sacerdotal sway, have laid hands on the conventual estates, and applied them to the public use. These estates the Pope has vehemently, but in vain, claimed as part of the patrimony of St. Peter, to touch which with secular hands is sacrilege. He has even threatened the once formidable terrors of the "major excommunication" against the offending governments; but they only laugh at the idea! He is also engaged in severe diplomatic squabbles with the governments of Naples, Baden, Belgium, and even all-popish Austria, with whom his relations are any thing but satisfactory. All which is a source of lamentation to the melancholy *Pro Nono*.

"Pity the sorrows of a poor old man."

A FAMILY JAR.

THERE has been a discussion, very amusing to those on the outside, between Dr. Hughes' organ in this city and the *True Witness* at Montreal, as to whether the Irishmen in the United States should stay where they are, or migrate in a body to Canada, where "Blessed Bedini" found the paradise of priests. The *True Witness* wants them in Upper Canada, so that the Papists may have the same predominance there that they have in the lower part of the United Province. And so it tells them to fly from the persecutions of American Protestants, and go where they are so much wanted, and can have every thing in their own way. The editor of the *New-York Freeman's Journal*, however, is much alarmed at the idea of such an exodus as is proposed, and which must ruin his master's flock in this "ecclesiastical province," as well as his own subscription-list, which is much too weak as it is. He even goes so far as to call Canada the "paradise of fools." Strange that it should not have the more attractions for him! There must be at least one

person in that same paradise, who, if not a fool, is very foolish; and that is the editor of the *True Witness*. He makes a very broad distinction between a Yankee and an American. He says that "Yankeeism is the extreme of Protestantism—the lowest stage of non-Catholic degradation." He holds that "the Irish Catholic can not become a Yankee without loss, firstly, of his distinctive religious character as a Catholic; and, secondly, of his distinctive national character as an Irishman. He may become an American citizen." According to this Canadian luminary, the Irish Papist, retaining both his religion and his nationality, is an American jewel of the first water; while a New-England Puritan, or a Southern Protestant, is no American at all!

FOREIGN FIELD.

FRANCE.

THERE seems to be a singular state of things in this country, as to the degree of religious liberty allowed to dissentients from the Romish worship. The Protestant churches there may be distributed into two classes. The first composed of such as stand related to the State very much as the Romish churches do, being formally recognized by the State, and the salaries of their ministers being paid from the public treasury. These churches, we believe, suffer but little interruption from the civil authorities, either in regard to their regular worship or their missionary enterprises. Of these churches there are several hundreds, of which perhaps a third or more are decidedly evangelical. The other class of Protestant churches is composed of such as are entirely independent of the State, and subsist altogether on the "voluntary principle," like the churches in this country. These are all thoroughly evangelical. Their missionary enterprises have been greatly thwarted by the Government officials, under the suspicion or pretense that they aimed at political revolutions under the cloak of religion. In five different departments of France, their chapels and schools have been closed, and fines and imprisonments have been inflicted upon the ministers, teachers and colporteurs.

On applications made directly to the Emperor and to his Minister for Worship and Instruction, assurances have been given, in the strongest terms, that the Government respects the rights of conscience, and will offer no hindrance to organizations purely religious in their character. In consequence of special directions issued to local authorities, some of the interdicted chapels and schools have been reopened. But others still remain closed, and the authorities refuse any redress of these grievances.

These inconsistencies seem to be very difficult of explanation. Our own theory is, that the central Government at Paris is really in favor of complete religious toleration, such as is guaranteed in the Constitution. At all events, it wishes to be thought thus liberal by foreign nations, and by that vast majority of the more intelligent Frenchmen, with whom this idea of religious freedom is a fixed sentiment. At the same time, the Government is anxious to keep on as good terms as may be with the priestly faction and its blind adherents. Hence the open declarations made for effect at home and abroad in regard to the inviolability of conscience, on the one hand; and on the other hand, as we surmise, a secret understanding with the departmental or provincial magistrates, that they may do pretty much as they please within their own jurisdictions. If, then, a prefect of a department, or the mayor of a commune, happens to be a priest-ridden donkey, or if he be an infidel, eager to crush religion in any form, he may stretch forth his hands to vex the Protestant communities as much as he pleases, and it will be almost impossible for them to obtain any remedy for the wrongs they suffer. This is our solution of the inconsistencies we have mentioned. Meanwhile the persecuted brethren abide steadfast and immovable in their convictions, and make constant progress in the work of evangelizing their country, in the face of all opposition.

We have only to add, that we have very recently received a highly interesting report, in French, of the trial of ten brethren, three of them pastors, at Bellac, on the 11th of August, for holding and attending a public worship not licensed by the civil authority. The facts are, that they had made repeated, respectful, and earnest applications to the prefect of the department of Haute-Vienne for the authorization required by law, and which, in their case, ought to have been given. It was flatly refused. They persisted in rendering to God that worship which his own command and their consciences required. For this they were arraigned as above stated. The public prosecutor undertook to distinguish between the rights

of *conscience*, which he vindicated, and the rights of *worship*, which he called in question. He was eloquently answered by Mr. Leblond, a member of the Parisian bar; and also at considerable length by Mr. E. de Pressensé, a pastor from Paris, who was permitted to speak for his co-religionists. But their able pleadings were in vain. The accused were condemned to the payment of slight fines.

Oh! that the loud-voiced lovers of religious liberty in this favored country, where it is enjoyed in such high perfection, would furnish us the means to help and uphold those persecuted and maliciously prosecuted brethren, in the noble stand they have taken in behalf of the sacred claims of conscience. We hereby solicit special offerings in their behalf, and entreat any who may have the heart and the means, to send remittances for them to our treasury. They are greatly needed by our distressed brethren in France.

BELGIUM.

THE following letter, dated at Brussels, July 19, 1855, will be read with pleasure:

“MY DEAR SIR: It is with great pleasure we perceive, by a communication which reached us 23d June, that *The American and Foreign Christian Union* proposes to afford us aid regularly on certain conditions.

“*The Union* having laid down these conditions solely with a view to better success, and to be of greater use to us, it would ill become us to complain of them; I can assure you, moreover, that we accept them with gratitude, and shall endeavor to observe them as far as in us lies. We shall give attention to see that the reports be sent to you at the stated periods, and in the form you desire; although we can not promise you that they will always possess great or at least equal interest.

“My dear colleague, the Rev. Leonard Anet, in the report which he sent to you, under date of 26th April last, informed you that we had decided to apply to four of our agents the sum of 2000 francs, (£80,) sent us by your Society, namely: to Mr. Ledoux, evangelical teacher at Sprimont; Mr. Trivier, pastor at Mons; Mr. Augustin Lefèvre, teacher at Wasmes; Mr. Stephen Lecapitaine, colporteur for the Walloon part of the country, (Belgium is divided into the Walloon country, in which French is spoken, and the Flemish country.)

“He gave you details of the work of Mr. Ledoux, and has told you that the work at Mons is interrupted by the departure of Mr. Trivier. I must add, that up to the present moment we have not found a suitable person to put in his place; for as the work is in its infancy, we must be all the more particular in the choice of the missionary agent to whom we confide it.

"In the present report, I shall give some details respecting the work at Wasmes, a great commune (parish) situated six miles from Mons, and whose population amounts to upwards of 7000 souls.

"The flock at Wasmes owes its origin, under the blessing of God, to two men—the one an engine-man, the other a shoemaker. They were both brought up in the principles and faith of the Church of Rome. He who was the engine-man was the first among the inhabitants of Wasmes, all Papists, whom the Lord called to the knowledge of the truth. He was enlightened by the reading of a New Testament, which had been sold to him by a colporteur. These two brethren, feeling an earnest desire to procure for the inhabitants of their village the advantages they themselves enjoyed, distributed copies of the Holy Scriptures, and a great number of tracts, and invited those who felt desirous of being instructed in the Gospel to assemble in the evening at the house of one of them. They prayed, read the Bible by the light of a poor lamp, or by the reflection of the flame of a coal fire; and it was thus that the Church at Wasmes had its birth in 1846, in the house of a poor engine-man.

"From that time the little flock has increased in number, and, with the aid of different Christian friends, has built a chapel which was opened for worship on the 26th August, 1850. The congregation is composed of about fifty persons, of whom fifteen are communicants. Until last year, our brethren at Wasmes had maintained with us very friendly but unofficial relations; they then felt a desire to be more nearly connected with our churches, and to enter into official relations with them, in order to show by this approximation that they had the same faith and the same hope as we, and desired to labor with us in the same missionary work.

"The congregation at Wasmes has no pastor, but it is our brother, Augustin Lefèvre, the engine-man above mentioned, who, in the capacity of elder, presides at their worship. Feeling himself impelled to do something for the instruction of youth, he has given up his habitual employment, and has opened a school which numbers seventy-five scholars, belonging, for the most part, to Roman Catholic parents. But the priests are alarmed at his work, and, in order to ruin it, have promoted the foundation of several free schools in the commune, as you will see by an extract from one of his reports. Mr. Augustin Lefèvre receives no regular salary from our Society; but as the ten centimes (1d.) which he receives weekly from each of his scholars, are far from sufficient for his maintenance, and as, on the other hand, it would not be just to let it fall to the charge of his sister, (who herself derives her subsistence from a very small trade in groceries, lessened still more by the hostility of most of the Roman Catholics,) we have determined to grant him an allowance every three months, as far as the Lord shall give us the means. We shall be happy to be enabled to allot to him a part of what the Lord may send us through your medium. Here are two extracts from his letters, which will enable you to make a

fuller acquaintance with his warm and loving heart, with his school, and with the flock of which he is the leader.

"April 16. 'At our meeting of members the Sunday before Easter, a young man fifteen or sixteen years of age was received as a member of the flock; he took the Lord's supper with us in the presence of his family. The appearance of an awakening is manifest in a Roman Catholic family. The priests are using every effort to put an end to my school; their "Black Sisters," (*sœurs noires*,) divided into two bands, have opened two schools in the locality; a third school likewise, in opposition to mine, has been opened quite close to me, in order, if possible, to stop the children on their way. It is gratuitous, and therefore some of my scholars have left me to go to it. Thanks be to God, my school increases nevertheless, every week, and I have still at this moment more than twenty-five children belonging to Roman Catholic families.'

"June 15. 'I can say to the glory of God in Jesus Christ that, notwithstanding our unworthiness, he has abundantly blessed us. Four new members have been received, and have taken the Lord's supper. One of them is a pupil in my school, aged fifteen years. We had some fear in receiving him on account of his youth; but, God be blessed for it, he walks in an edifying manner, and does good in his family, which formerly belonged to the Roman Catholic Church. This dear young man is the joy of the flock: every one is happy to have a visit from him.

"'In one of the meetings of members, which take place on the last Sunday of every month, a young man presented himself for admission to the supper. He is about twenty-five years old, and formerly loved sports and taverns. For more than a year he has walked according to the Gospel, always rejoicing. We have postponed his admission to the next month.

"'A few weeks since, a man 73 years of age was called to the knowledge of the Gospel. This man was a Roman Catholic, superstitious, and an enemy of the truth. He was like that Bar-jesus of whom the New Testament speaks. Now he comes on Sundays to our worship, and attends our other meetings. He speaks to his children concerning the truth; in a word, he has laid aside all Popish ceremonies to attach himself to Jesus Christ.

"'A woman who has a numerous family, and who has for some years sent her children to my school, is beginning to frequent our worship as well as some of her children. Another family, also Roman Catholic, comes almost every Sunday to our meetings.

"'In short, our congregations are more numerous this year than the last, and there are often to be seen among us persons belonging to the Romish Church.

"'Along with these blessings, it has pleased the Lord to send us trials. A communicant has been in a state of relapse for many months, and shows little zeal for the Gospel. The cause of his fall originates, we think, in his working on Sundays. He has been many times admonished of it, but he

despises the counsels of his brethren. We do not cease to pray that the Lord in his mercy may restore this brother.

“The Rural Police (*Garde Champêtre*) have been to all the families, on the part of the priests, with notes to persuade the parents to send their children to the schools kept by the Sisters; but if by this means they succeed in taking from me some of the children, Christ is living and almighty, so that they can not destroy *His* work, as they would fain do. Thus, thanks be to God, the knowledge of the Gospel is spreading through the commune.”

“I need not tell you that with the greatest pleasure we shall welcome the arrival of the Rev. Dr. Baird, to examine our field of labor; and we do not doubt that the visit of this honorable and honored brother will contribute to the good of the work we are carrying on. His presence will delight us also in another point of view, as it will show that if he has seen it to be his duty to resign his functions as Secretary of Foreign Correspondence, (which we regret in common with you,) it is not, at least, that his interest in Foreign Missions is diminished. May the Lord be pleased to bring him in health and peace amongst us! May it please Him to bless your labors, and those of the American and Foreign Christian Union. This is, my dear sir, the prayer of your devoted friend and brother in Christ,

LOUIS DURAND,
Secrét. de la Soc. Ev. Belge.

CHILI.

THE following is part of a communication from our devoted and self-denying missionary at Valparaiso. It is dated June 28, 1855. The Board is for doing all it can to send another laborer into that region, who shall relieve Mr. Williams of part of his labors, and leave him at liberty to do more in preaching directly to the people the pure gospel of our salvation.

“My Academy is much the same as it has been for the last six months, except that it has now reached nearly the climax of what I thought it ought to be in religious instruction. The Bible is one of the text-books, yet my boys and young men continue to come in sufficient numbers to meet current expenses. There was a while that there was a *deficit*, in connection with some additional expenses which I had to incur in the way of furniture. I am not much in debt, however—\$250 about; which I hope to liquidate without drawing upon your treasury, and which I know is sufficiently taxed already. I at least will try to make the school self-sustaining.

“Lest you may not have received some of the letters sent, detailing the religious features, I will hastily repeat. The Bible is read every morning

with prayer; in the afternoon again, after it has been studied carefully. Every Friday afternoon is devoted chiefly to memorizing it, and catechetical instruction upon the portion recited. The lesson is then set, which I try to have them commit on the following Sabbath, but which I do not require to be repeated by memory till the next Friday. The few who live with me have, in addition, family worship every night and morning. On every Sabbath morning they likewise repeat from memory the Bible lesson, with questions particularly upon the same.

"It is pleasing to see how their minds have been coming to the light, and I have been hoping and praying that the Spirit of God would arrest the soul with powerful convictions of sin, and the need of a Saviour. I find much difficulty to convince them that to bear the name of Christians and to be such in heart, are two vastly different things. They are trained up from infancy to believe that they are already Christians; and because they have received absolution from the priests, therefore, '*All is well!*' They are coming to the light, however, as is manifest in various ways. An incident which lately occurred, and only one of many which might be related, will show this. One day I heard the boys debating rather warmly about something. Upon inquiry what was the matter, one of them turned to me and said: 'Mr. Williams, George is angry with me because I would not yesterday in church bow down and worship idols.' I replied, 'Richard, you are becoming too intelligent for the people of this country,' and that he was right, that no one can bow down to pictures and images without being idolaters. On the next Friday, I think it was, they had repeated the Psalms 23 and 24; and while I was expatiating upon the phrase, 'Who hath not lifted up his soul unto vanity,' etc., the same boy turned to George in a taunting way, 'Ah! you are an idol worshipper.' 'No, I'm not,' said he, 'we do not worship idols,' (turning and fixing his eyes upon me,) 'but the pictures and images are only representations of saints and angels, etc.' This answer shows that he had been fortified by the priests against what they call *heresy*. I pointed them all to the second command, (which they had learned,) where God says: '*Thou shalt not bow down to them, nor serve them,*' etc., to prove that they could not do it without incurring his displeasure.

"On another occasion one of them said, while I was encouraging them to study the Bible, and to make it the great book of their lives, 'The priests say that it is a *bad book* to read,' etc. My indignation was aroused, and I said: 'The priests are liars! Whoever says the Bible is a bad book is a liar! It is God Almighty's Book, given to save the world!' and that the priests were trying to keep the people in slavery to them, that they might rob them of their money; and much more in the same strain. Where these things shall end God only knows. Many are astonished that I am permitted to go on with my labors. I know not how to account for it, except that God is with me, and that my acquaintance now is so extensive

with some of the most prominent Spanish families, who treat me with all the cordiality of their own household, that the priests fear to commit overt acts, lest there be a bursting of bombs in their own ranks. Some of the men, without doubt, have no confidence in their own priests, and never darken the door of their churches from one year's end to another.

"Another incident of late occurrence. I was appointing two young men their Bible lesson; who are from the Argentine Republic, and who live with me. This was soon after they came. One of them being a lazy fellow, and not liking much the labor of committing to memory, said: 'We are not permitted to read the Bible.' I replied: 'That it is a disgrace—a burning shame—that you are not permitted to read it. Now read and examine the book for yourselves when you have the opportunity.' But why take up your time in relating the battles which I am here bodily fighting, both in the school and out of it, about every day of my life?

"I see signs of a coming victory. For example, two young men from Peru, who are now in one of the colleges of the city, have been wishing to come to my school, and will probably before long. Others would have done the same long since if they had had command of their own means. My school evidently had reached a crisis which it has not had before, in the popular estimation. I try to commit all to the Lord. If the work be his, it will accomplish something; if it be not his, it will and ought to die.

"Thus have I labored with all diligence to carry out the plans of the Christian Union, with a great sacrifice of comfort, and 'wear and tear' of body and mind.

"I have before said that this school is wearing me out. Were I not as tough as a *raw hide*, it would have broken me down long since. My labor has been that of at least two persons—one man and one woman—for all the domestic cares of the concern fall upon me also. In fact it would keep one man busy merely to superintend and have every thing in the order it should be, to say nothing of the labor of teaching. Before the last session closed, I was so tired and worn down, that a few weeks more would have obliged me to quit; yet I did not abate my efforts a whit till the close. I then took a trip to Santiago. Took the hearing of things there. Took a trip on horseback of near one hundred miles into the Andes, and of more than that into the country south of Chili, in company with the American Minister's family. This quite reinstated my health. The trip was of great service to me. I would have to write you a book to tell you all I saw. Santiago is wholly given up to idolatry or infidelity. Soon as the people become intelligent enough to reject the mummeries of Popery, having no Bible, the natural and easy step is into infidelity. Why, I was told the priests themselves are, many of them, skeptics; and have no faith specially in the system of Popery, except that it is a good scheme to wrest money from the ignorant and superstitious people.

PROTESTANT ITEMS.

SOME years since, Baron Gebert founded a prize in the Academy of Belles Lettres and Sciences, at Paris, to be awarded to the author of the best work on French history which may have appeared in the course of the year; and this premium is to be annually repeated to the same work, until a better one shall appear. Last year the award fell to M. C. Weiss, who wrote the "History of the Protestant Refugees of France, from the Revocation of the Edict of Nantes down to our Days." This valuable work has been translated and published in this country. No work adjudged to be its superior having appeared this year, it has just received a second annual award.

The French pastor, Thomas, whose chapel at Estissac was shut up by a bigoted magistrate, a tool of the priests, and who was condemned to a fine for persisting in the attempt to feed the flock of God committed to his charge, has hit upon a novel plan to supply their spiritual wants. He has chartered an *omnibus* to carry a load of them every Sunday to Troyes, six leagues distant, where the Protestant worship is not interfered with. In the first two trips, twenty-nine of them had their turn in hearing the Word of God, and the police can find no law for preventing them. What a visible and energetic protestation against Popish intolerance is that crowded omnibus!

THE LAST OF LUTHER'S LINE.—A paragraph has been going the rounds of the press, stating that the last lineal male descendant of Luther has been received back into the Romish communion. It appears, however, that there now resides in Bedford, Pa., Mr. John J. Luther, a lineal descendant of the great Reformer, of the eighth generation, and his family consists of himself, wife, three sons, and one daughter; he has also five brothers and one sister residing in Saxe-Coburg, Germany, all with families. There is also one other family of the descendants of his great forefather in Saxe-Coburg, and a number of families in Bohemia, Germany; a family also in Harrisburg, Penn. They are all, both in this country and Germany, connected with the Lutheran branch of the Protestant Church, and it is not known that one of them has ever become connected with the Romish Church.

PRACTICAL POPERY.

THE agent-general of the St. Roch Lottery in France, (chief prize 100,000 francs,) pulls his scheme in an advertisement, not only for its *eminently moral intent*, but because it has been "strongly recommended by the clergy, and approved by a special brief of our Holy Father the Pope." The purchasers of tickets are stimulated by the double motive of piously helping to build a church to St. Roch, at Montpellier; and of pocketing a handsome prize into the bargain. This sacred lottery-gambling is an exquisitely ingenious solution of the problem, How can one serve God and man, in the same act, and at the same time!

In our August number, we gave an account of the slander-suit brought against Cardinal Wiseman, by one of his priests named Boyle, whom the prelate had first oppressed, and then calumniated. The defendant resorted to many curious measures to evade the difficulties, but was amerced by the jury in damages to the amount of one thousand pounds. After some hard forensic fighting between counsel, a new trial was ordered. When the case came on for the new hearing, the court was crowded; but, to the astonishment of all present, it was announced that the case was withdrawn from the docket, the parties having agreed upon terms. It turns out that, by these terms, the Cardinal Archbishop of Westminster, as he likes to be styled, is to pay one hundred pounds towards the costs of the first trial at Guildford, the whole of the taxed costs of the second trial at Kingston, and also the whole of the costs of the late trial at Croydon. It was also arranged that there should be some sort of apology or retraction as to the libellous matter. This ends the war. The costs which the Cardinal is to pay will amount, it is said, to nearly twelve hundred pounds sterling.

A correspondent of the *Herald*, a Chicago paper, describes the fortunes of three wagon-loads of Irish, who came, on the first Sabbath in July, from Sheffield, to worship in a little mass-house at Kewancee. In the morning they devoutly attended to all the rites of their religion. At noon they repaired to a rum-shop, and all, or nearly all, drank to intoxication. They then started for home; and to show their respect for the Sabbath, raced their teams. They had not run more than half a mile, when two of the wagons were

upset with great violence. The miserable worshippers of Rome and rum were thrown into a confused mass. Several bones were broken, and one man was killed on the spot. His wife, who had an infant in her arms, had one of her limbs broken, and lay bewailing her husband. She has since died herself.

When Dr. Murray, of Elizabethtown, N. J., was in Canada lately, he made no small stir in the Popish encampments. They did not forget the terrible blows he had dealt in his "Kirwan" letters at their rotten system, and his triple victories over the discomfited Dr. Hughes. And he did not fail to refresh their memories by delivering some of his rousing lectures as he passed along. The *Toronto Mirror* was greatly enraged at his appearance there; and spoke of him as "Kirwan," *alias* the Devil! "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household."

The grand organ of the Jesuits and the rankest sort of Popery in Paris is the *Univers*. Its editors are very bitter, and they have awakened a bitter opposition on the part of the Gallicans, or more moderate Catholics. The chief organ of the latter is *La Sève*, which addresses the following invective to the editors of *L'Univers*:

"You are the men who wrote the Code of the Inquisition, the greatest crime of human kind; who shed blood like water in the wars of the Albigenses, of the Waldenses, and of the Hussites; who butchered old men, women, and children; and said, whilst treading under foot heaps of corpses, God will know who are his; who bled Spain to death, exterminated the Moors, and proscribed the Jews; who waylaid the Protestants on St. Bartholomew's day, blessed the dagger of Jacques Clement, let loose upon Europe the thirty years' war, concocted in secret the gunpowder plot, transformed Flanders, by the hand of the Duke of Alba, into an immense slaughter-house, burnt Giordano Bruno at the stake, tortured on the rack the genius of Galileo, extorted from Louis XIV. the revocation of the edict of Nantes, burnt four hundred villages in the Cevennes, signed a hundred thousand letters of cachot (warrants) against the Jansenists, condemned Calas, executed Labarre, flayed Fra Diavolo, killed at Rome Gen. Duphot, shook, in the nineteenth century, the law of sacrilege, as a trial torch of the Inquisition, and finally irritated France, during the restoration, to such a degree, that, after a long resistance, France indignantly punished you. Do you recognize yourselves in this description of your services, and in the long trail of blood you have left behind you on the road of the past? Do

you begin to find out what your family name is? Your name is not religion, for religion is *peace* in the State; whilst, wherever you set your foot, we find nothing but *discord*. No power, no people, has been able to live within the reach of your breath, without being poisoned, and vomiting you back."

TOLERATION IN TURKEY.

WE perceive, by the late *English papers*, that our brethren in that country are strenuously urging the British Ministry to exert all its diplomatic influence with the Sublime Porte, to secure for Mohammedans the right to embrace the Christian religion, if they will. At present this is a capital offence under the laws of that country; and it is not long since converts have been beheaded. Others have been forced to fly their country, that they might receive Christian baptism without being forthwith rebaptized in their own blood. Missionaries there have hesitated to preach Christ to the Moslems, because to make converts of them was to consign them to a speedy and cruel death. But of late many Turks have spontaneously sought to obtain the Scriptures, which have a circulation among them such as was never known before. The Word of God is evidently producing conviction; and if the intolerant law of which we speak be not repealed, many will demand the ordinance of baptism, to whom it can not be refused, and who will receive it at the cost of their lives.

We are glad, therefore, to find that British Christians are moving in this matter, and that their petitions seem to be well received by the Earl of Clarendon, on whom it devolves to give them positive instructions to the ambassador at Constantinople. The latter also is disposed to do all he can in this great business.

Our American and Foreign Christian Union, however, has been beforehand in this thing. Many of our friends, at home and abroad, will be glad to know that, more than two months ago, the following Memorial was addressed to the Honorable Franklin Pierce, President of the United States, signed by the officers of the Union, and several of the members of the Board of Directors:

"*Considering*, That by the laws of the Turkish Government the penalty of death is still denounced and enforced in case of a Mussulman's embracing Christianity;

"*Considering*, That the present is a favorable juncture for the Christian

Governments to call the attention of the Sultan to the subject, and to request him to secure the abrogation of such laws as are so contrary to the principles of justice and the rights of conscience, as well as to true wisdom and sound policy ;

“Considering, That Christians in England and France and other countries in Europe, are beginning to call the attention of their respective Governments to this subject, and to solicit their kind but earnest influence with the Ottoman Government in favor of the establishment of equal and complete religious liberty throughout its dominions ;

“And, considering, That the promotion of religious liberty abroad is one of the great objects of the American and Foreign Christian Union, as is set forth in its Constitution (Art. II.) — an object which it has lost no favorable opportunity of prosecuting ; therefore

“Resolved, That the following Memorial, addressed to his Excellency, the President of the United States, be signed by the officers of the Society, and by as many members of the Board as may have the opportunity to attach their names to it, and that it be forwarded to the President without delay, together with the above-given Preamble and this Resolution.

“To the Honorable Franklin Pierce, President of the United States :

“The object of this Memorial is to call the attention of your Excellency to the fact, that by the laws of the Turkish Empire and of other countries dependent on that Empire, a Mussulman is forbidden, under the penalty of death, to renounce the religion of the Koran and embrace the Christian faith. Nor are these laws a dead letter ; they have been enforced at Adrianople within a year. Within the same period an entire family, converted to the faith of the Gospel at Salonica, has been compelled to flee from the Turkish dominions and take refuge in Malta, beneath the British flag.

“There is good reason to believe that the present time is eminently favorable for calling the attention of the Sultan to this great subject, and for requesting him, in the most earnest manner, to cause the laws in question to be abrogated. The Ottoman Empire is at this moment upheld mainly by the arms of two Christian nations ; and it is now certain that if it is to continue to exist, it must owe that existence to nations who bear the Christian name. Under these circumstances, it would seem not to be difficult to make the Sultan and his ministers see that respect for the Christian Powers, as well as a regard for the principles of justice and right, ought to induce the Ottoman Government to renounce for ever the intolerance of the darker ages, and secure to all its subjects the sacred rights of conscience and religious worship. And from no quarter, it is believed, could the adoption of a truly liberal and just course be recommended to that Government, and even urged upon it with kindness and respect, better than from the President of these United States—a country which opens its gates to all who may choose to enter, and guarantees to all the rights of conscience and

religious worship. Our Government has maintained, almost without interruption, relations of the most amicable nature with that of Turkey. It is believed that the Sultan and his ministers would treat with no ordinary attention and respect, a request coming from such a source. We are strengthened in this belief by the well-known liberality of Abdul Medjid and some, if not all of his ministers, in reference to the subject in question.

"In view of these things the undersigned, in the name and on behalf of the Society which they represent, would pray your Excellency to cause the worthy minister of the United States, who, so creditably to himself and so honorably to the country, represents this nation at Constantinople, to avail himself of the first and every suitable opportunity to call the attention of the Sultan to the duty of granting entire religious liberty to all his subjects, without distinction, as a measure not only just in itself, but eminently grateful to this American people and to their Chief Magistrate. And your Memorialists will ever pray, etc."

POPISH BAPTISM.—NO. II.

IN the last number of the Magazine, in the form of extracts from an authorized Popish Catechism, we furnished our readers with a specimen of Rome's teaching upon the subject of baptism. A more perverted, false, and unscriptural view of the doctrine, its design and benefits, can scarcely be conceived than those extracts exhibit, and which the priests unscrupulously urge upon the faith of their followers continually.

But it may be of some additional interest to those not familiar with the usages of Papists and their rituals, to know "the ceremonies" with which the hierarchy have contrived to burden that ordinance, and effectually to deprive it of its original simplicity and meaning. They are puerile and heathenish, and highly disgusting and wicked in some of their parts. How intelligent people, who have access to the Scriptures, can tolerate such priestly mummeries, and regard it as of divine authority, or entitled to a place among "Christian rites," is truly astonishing. But the Papists have not the Bible. If they had, and would study it, they would soon throw off these offensive and unwarranted things.

We now submit a few additional extracts from the same work from which the former were taken, that our readers may judge for themselves as to the estimate which should be made of Popish baptisms, and also of the religious or spiritual condition of the people with whom such usages obtain.

Our extracts comprise only such portions of the book as are likely to interest the Protestant reader. Here they are. Read and compare them with the teachings of the Scriptures.

1. Of the Ceremonies which precede Baptism.

Q. What water is used in solemn baptism?

A. Water sanctified by the prayer and by the ceremonies of the Church. That blessing takes place twice in the year, on Easter Saturday and on the eve of Pentecost.

Q. Can any other water be used for solemn baptism?

A. No; because that would be disobeying the Church, which commands that only water so blessed should be used on those occasions.

Q. By whom is solemn baptism administered?

A. By bishops and priests; and, by commission, by deacons.

Q. What is the first of the ceremonies which precede baptism?

A. It is to make the child remain at the door of the church.

Q. What does that signify?

A. 1st. That the child is excluded from heaven, because of original sin.

2d. That in that state it is not worthy to enter the Church.

Q. What is the second ceremony?

A. It is to bestow on the child the name of some saint.

Q. Why is that done?

A. 1st. To give it a protector in the court of heaven. 2d. To give it a model for the life it should lead. God gives it, moreover one of his angels for a guide, and that from the moment of its birth.

Q. What is the third ceremony?

A. To breathe three times on the child's face.

Q. Why is that done?

A. 1st. To show how easily the devil is put to flight by the power of God. 2d. To indicate that the Holy Ghost, by his interior breath, is about to reanimate the soul of that child, dead in sin; as God formerly animated the body of the first man by breathing on him.

Q. Why does the priest breathe three times?

A. To show that this power is common to the three divine persons.

Q. What is the fourth ceremony?

A. It is to make the sign of the cross on the forehead and bosom of the child.

Q. What does the priest afterwards do?

A. He recites three prayers over the child, with his hand extended over it.

Q. What does he ask of God in those prayers?

A. He asks him to conduct that child to holy baptism, and to fill his soul with the Christian virtues.

Q. Why does he still hold his hand extended over the child?

A. To denote that the child is to be always under the protection of the Church, who has then taken possession of it.

Q. What is the fifth ceremony?

A. It is to put a little blessed salt into the mouth of the child.

Q. What does the priest then do?

A. He again recites two prayers.

Q. Why?

A. To solicit once more the protection of God for the child.

Q. What is the sixth ceremony?

A. To make exorcisms on the child.

Q. Why are those exorcisms made?

A. To adjure the devil and command him, in God's name, to depart from the child, and give up possession of him.

Q. How does the priest address the devil?

A. He addresses him with contempt, calling him an unclean, accursed, and damned spirit. He reminds him at the same time of the sentence of condemnation which God pronounced against him, and commands him to render homage to the true and living God, to Jesus Christ his Son, and to the Holy Ghost, by departing from that child, whom God has called to the grace of baptism, and forbids him ever to dare to violate the sign of the holy cross which he has placed on its forehead.

Q. Why is the priest uncovered during the prayers, and covered during the exorcisms?

A. 1st. He is uncovered during the prayers, because he speaks to God, to whom he addresses his humble prayers for the child. 2d. He is covered during the exorcisms, because he speaks to the devil, whom he commands with authority on the part of God.

Q. Why a second exorcism?

A. To make more clearly manifest the obstinacy of the devil, who would not yield, unless he were forced to do so by the authority of God.

Q. Why is it that, during that second exorcism, the priest and the sponsors have each their hand extended over the child.

A. 1st. To overshadow him, as it were, by the powerful protection of God and the Church. 2d. To represent the virtue of the Holy Ghost, who is about to descend on that child and take up his abode in its soul.

Q. What is the seventh ceremony?

A. It is to touch with a little saliva the ears and nostrils of the child, in the form of a cross. The priest says at the same time, *Ephpheta in odorem suavitatis*; that is to say, Be open to the odor of sweetness, which are the words used by Jesus Christ to heal a deaf and dumb man, placing his finger in his ears and touching his tongue with spittle.*

* St. Mark vii. 32. [The Saviour said, "Ephphatha, that is, Be opened." "To the odor of sweetness" is a Romish addition to the word of God. Christ did not utter those words.—*Editor*.]

Q. What does the priest say to the devil at the same time?

A. He says to him: And thou, devil, go out quickly from this child and take flight, knowing that thy judgment is near. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Q. What does he then say to the child, touching it at the same time?

A. Enter into the temple of God, that you may have eternal life. Amen.

2. Of the Ceremonies which accompany Baptism.

Q. What is the first of the ceremonies which accompany baptism?

A. It is the repetition of the Creed and the Lord's Prayer.

These are repeated by the sponsors as soon as the child enters the church. They are repeated standing.

Q. What is the second ceremony?

A. It is presenting the child for baptism.

Q. By whom is it presented?

A. By its godfather and godmother.

Q. To what do the sponsors thereby bind themselves?

A. They answer for the child, and become its securities to God and the Church.

Q. For what do they answer to God and the Church.

A. That the child will be faithful to all the promises which it is about to make.

Q. What is the third ceremony?

A. To demand of the child if he renounces Satan, his pomps, and his works.

Q. What answer does the child make through his godfather and godmother?

A. He answers aloud that he renounces him. Interrogated three times, he answers as often.

Q. What is the fourth ceremony?

A. It is to make an unction with the holy oil on the bosom, and between the shoulders of the child, in the form of a cross.

Q. Why does the priest, after that, change his stole?

A. To announce the change which is to take place in the child. It is going to pass from the state of sin to that of grace, and as the purple color denoted the mourning and melancholy of that former state, so does the white color denote the joy of the latter state.

Q. What does the priest afterwards ask the child?

A. He asks it, in an abridged form, if it believes all the truths contained in the Creed, and if it will be baptized?

Q. Why does he ask that question before it is baptized?

A. To assure himself of its strength and of its will.

Q. What does the priest do, after they have answered: I believe?

A. He baptizes the child, pouring water three times upon it, in the form of a cross, and pronouncing the words, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Q. What happens at that moment?

A. 1st. Heaven is opened, and hell closed for that child; 2d. Sin and all its stains are effaced; 3d. The Holy Ghost descends on that soul, together with all his gifts. 4th. God declares that from his being a child of wrath, he has now become his beloved child; 5th. From being the enemy of Jesus Christ, he becomes one of his members; 6th. He is incorporated into the same body with Jesus Christ and all the faithful.

Q. Is that child, then, regenerated in the waters of baptism?

A. Yes, he acquires a new being, a new life and new inclinations—being, life, and inclinations altogether divine.

Q. To what state does he pass?

A. He passes, 1st. From the death of sin to the life of grace; 2d. From the deformity of the devil to the beauty of angels. 3d. From a state of eternal reprobation, to a state of eternal salvation.

Q. Is this all?

A. No; 1st. He becomes the temple of the Holy Trinity, the heir of God, and the co-heir of Jesus Christ; 2d. He acquires the right of participating in all the treasures of the faithful; viz., the sacraments, the word of God, the prayers and good works of the faithful.

3. *Of the Ceremonies which follow Baptism.*

Q. What is the first of the ceremonies which follow baptism?

A. The unction which the priest makes with holy chrism on the top of the child's head.

Q. Of what is the holy chrism composed?

A. It is composed of balsam and oil of olives.

Q. What is the second ceremony?

A. To lay the chrism-cloth on the head of the child.

Q. What does the chrism-cloth replace?

A. It replaces the white robe wherewith baptized persons were clothed on going forth from the waters of baptism. They wore that white robe for seven days, that is to say, during Easter-week or the week of Pentecost.

Q. What is the third ceremony?

A. It is to place in his hand a lighted taper.

Q. How are all these ceremonies concluded?

A. By the repetition of the Gospel of St. John, the blessing of the priest, and the registry of the child's name in the parish-book.

Now, whether we consider the manipulations of the officiating priest, the filthy compound applied to the subject instead of water, which the Scriptures specify, the gesticulations and breathing in the face of the child, under pretence of "driving away the devil,"

placing a lighted taper in its hand, or various other acts and teachings noticed in these extracts, there are few things, we think, wider apart from biblical authority on this deeply interesting and important Christian ordinance, than the ceremonies and usages here noticed. And yet these constitute Popish baptism! These the poor deluded people are taught to believe are divinely appointed, and are even *essential* to salvation!—that the person is lost, the soul is damned, who is not in this way baptized, or over whom these things have not been enacted!

Is it not high time that evangelical Christians thought more of these people, prayed more and labored more for their enlightenment and salvation? We submit it that the evangelical Churches in this land have scarcely begun to do their duty toward the millions who are enslaved by the Papacy, and that no time should be lost in quickening and augmenting their efforts in their behalf.

THE MAILS: OUR COMPLAINTS.

UNDER this heading; in the May number of the present volume of the Magazine, after much and careful effort, on our part, to discover the agency by which letters due to us were diverted from their proper destination, we uttered our convictions with great plainness, and, as we then believed, with no more than justly merited severity, in regard to those who, by the Constitution and our laws, are intrusted with the mail service.

As we expected, our remarks fell under the observation of the officers concerned, and the subject received their early attention. We rendered all the assistance in our power to ferret out the offenders, to remove suspicion from the innocent, and to fix the criminality where it properly belonged. And it gives us pleasure now to be able to state, that in the prosecution of the investigation instituted by the Government, in relation to the losses sustained by us of letters directed to this city, such developments have been made as to fix quite conclusively the criminality, so far as it has been traced, upon a party in no wise connected with the Post-Office Department.

Receipts

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